

SPIRITUAL TELEGRAPH

DEVOTED TO THE SPIRITUAL AND PHYSICAL WELFARE OF MANKIND.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 125 MAIDEN LANE.—TERMS, TWO DOLLARS PER ANNUM IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VII.—NO. 31.

NEW YORK, SATURDAY, NOVEMBER 27, 1858.

WHOLE NO. 343.

THE SPIRITUAL TELEGRAPH.

PRICE:

One Year, strictly in advance, (if registered at the risk of publisher)	\$1 00
Six Months	50
Three Months	25
To City Subscribers, if delivered	10
To Patrons in Canada (with postage prepaid)	1 50
Great Britain	2 00
Mexico	1 50
South America	1 50
Europe	2 00

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CONTENTS OF THIS NUMBER.

Spiritualism of the Church	14	F. R. Knapp's Sermon	37
New York Conference of the Protestant Episcopal Church	20	St. Michael and All Angels	38
Spiritualism in Great Britain	21	A Vision	39
Christianity and Paganism	22	Letter from Mr. St. John	40
Tea through Mr. Knapp's	23	Reverend and Learned	41
Sum of Evil	24	The Davenport Boys	42
Tea through Mr. Knapp's	25	Letter from Dr. Bellinger	43
St. Michael and All Angels	26	Hope and Charity	44
Spiritualism	27	Improving News from America	45
Leave your testimony with the world	28	Memorial of St. Michael and All Angels	46

SPIRITUALISM OF THE CHURCH.

The sermon delivered by Rev. Mr. Jackson of Westchester, N. Y., at the late Diocesan Convention of the Protestant Episcopal Church which met in St. John's Church, Varick-street, this city, has several times been alluded to in our columns; but we feel that we would neglect the performance of an essential service to the cause of Spiritualism, if we should withhold from our readers the following photographic report of the discourse itself. This report we copy from the *Observer*, an Episcopal paper published in this city. From having personally heard the sermon, the author of this introduction can testify to the faithfulness of this report so far as it goes; but we regret that the photographer has abridged it in several places, and in such a way as to render it somewhat less emphatic in its main teachings than it appeared when delivered. We doubt not that many of our readers will peruse it with feelings of surprise and gratification somewhat approaching to those with which we heard it delivered; and if any should exclaim, as we did, "Can it be possible that these are doctrines of the Protestant Episcopal Church?" we can only answer, that the discourse was delivered to a numerous auditory of clergy of that denomination, including their bishop, and that several of the clergy with whom we spoke concerning it afterward, gave it their unqualified approbation.

It should be remarked that the sermon was delivered on the day of the Festival of St. Michael and All Angels, September 29, which will explain some allusions in it.

"But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the General Assembly and Church of the first-born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the Mediator of the New Covenant."—Heb. 12: 22, 23 and 24.

Throughout this epistle, the reverend preacher began by remarking, the apostle was stating to the Jewish converts the nature of Christ's Kingdom, showing wherein it is superior to the old economy—wherein it is the substance of which that was the shadow, showing how Christ was a greater law-giver than Moses, a greater priest than Aaron, a greater prince than Melchizedek, that the angels, too, under this new economy, were no less in number, no less in power and might than in that which had been introduced through the agency of angels, and that the greatly enlarged of the people, now enlarged into communion with the Spirits of all just men made perfect;

and this was done, it would seem with the purpose of reconciling them, as a people, to the change from the old covenant to the new. To the heart of a pious Jew, there was much in the economy of the Ancient Church that was extremely precious, inasmuch as it held over before him the visible memories of the past, and of the unseen. There was little or less of traditionary heres, patriarchs, priests and kings, the single record of many of whom was enough to immortalize a people; and then there was that sublime and inspiring story, enacted amid the mystic marvels of the promised land; there, too, was the consecrated shrine where God himself appeared in glory; there, too, was Jerusalem, the Holy City and the temple, which was to them a reflection of the courts above. Thus were they linked together by that great fraternity, and it was painful to think that all these must pass away as a shadow. The Psalmist of David bore witness to the depth and tenderness of sentiment which was awakened by the inspiring symbols; and it was no marvel, therefore, that when an economy like this was to pass away, the simplicity of the Gospel which was to replace it, should be to the Jew a stumbling block.

It was the gift of a Jew, highly favored with spiritual gifts, to see, through spiritual elements that lay beneath their outward form, and when he saw, he saw the unseen world, and when they were so nearly frightened. These ancient worthies all died in the faith, and were enumerated some of them, in the chapter preceding the text, and so that bright record cast its light upon the meaning of this. It was to the Jewish converts, whose hearts he would encourage and inspire with the vision of records of those honored names, and who yet, as we know, longed for the more visible and sensible display of contact with the unseen world, that he made this touching and sublime appeal: "Ye are now, indeed, under this new spiritual economy, but under that which suffers of itself ready to your views. Ye are not come unto the material that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; but ye are come unto the unseen world, and city of our God, that new Jerusalem, unto all that blessed company whose names are written in heaven, to an innumerable company of angels, and to the Spirits of all the just made perfect."

The argument was that, though unseen, these spiritual powers are never absent; and instead of an occasional glimpse of them, and visits few and far between of angels, there is the gift of a perpetual presence, and an innumerable company of that celestial host, and instead of being delivered and delivered from that hostile ancestry of patriarchs, prophets, priests and martyrs, they had now into communion with all the Spirits of the just made perfect; and we, still less, than those first Christians, needed occasionally to be encouraged by a career of the future and augustity of that holy life which we follow, and which we come in our communion of the saints, and in this manifestation that the services of this day marked as the appointed order for St. Michael and All Angels. The reverend

preacher here introduced some extended observations respecting the wisdom of the Church in providing, by special service, for the preservation, and keeping alive, of the truth touching those relations, which mankind are so liable to corrupt or let slip. In the popular religion of the day, as among the ancient heathens, there was neither angel nor Spirit; and yet, so universal and deep was the instinct of connection with orders above, as really as with orders below us, that if it be not caught up and nourished with the truth, it will turn viciously to delusion and a fit, and break forth in the creative force of fanaticism and fanaticism, and the Church had wisely provided for this inevitable craving by referring up the very teaching of Scripture, and wearing it as a silver thread into of the texture of her teaching, so that, during it, we were gathering our minds to the unseen connection between that world above and this. Thus every time we chanted our *Te Deum Laudamus*, we brought the Church above and the Church below into sympathy and unity—angels, prophets, apostles and martyrs, cherubim and seraphim, dwelling with us one body, one people, and as oft as we chanted our *Gloria*, as an exclamation, we acknowledged that it was with angels and archangels, and all the company of heaven, we had communion, and in glorifying among them, in addition to all this daily communion, we had the special service we spent for the commemoration of departed saints, and another, as to-day, for the commemoration of angels. "Let us, then," continued the reverend preacher, "put the stain from off our feet, and ascend, for a season, into the sacred mountain and city of our God; and thence, like James and John, we may not have sight, but must devoutly strive to the thick air and sea thereof of earth yet. The Moon, we shall come down with a shining face and a lot of light, for we shall have seen that great and glorious city of which we are the flesh and scattered members, and shall go to our place and our day, however humble, knowing that we share in the glory and majesty of more than eye hath seen, or ear hath heard."

When men fall in battle, as we are told, their names are still retained on the roll, and grower after read out aloud at each muster of their company. It is thus not only a sign of perpetual membership and individual consecration unto time, but it signifies also the unity of all who have ever united and fought under that flag, for each member shares in all the honors of the company, and each member breathes the trumpet which, as individuals, they never saw, and count as fellow-soldiers even they are a crew. In the same way, each member of the sacramental feast of this day shares in all the treasures of heaven in this communion, and names its apostles and its martyrs, its cherubim and seraphim, as fellow-soldiers. Say, be creative its members, and be faithful its strength, and by the visible, flesh and departed band around him, but by its unseen legion—its angels, cherubim, and all the company of heaven." The services, partly now remembered briefly, the several orders stated in the text as constituting our communion in the Church, the unity of

these orders, and their respective services. Those orders were (1) an innumerable company of angels; (2) the first-born, or those whose names are written in heaven; (3) the Spirits of the just perfected; and (4) Jesus, the mediator and central life of all, and cementing by the blood of his atonement—the at-one-ment—all these several orders into one indivisible body, of which he is the head and life. Angels, therefore, the perfected Spirits of the departed, and those whose names are written in heaven, though now toiling and suffering in the dust of earth, constituted that one blessed company of all faithful people which is the mystical body of Christ; and these several orders existed as a unit in him. Because they exist in different orders, we were apt to think and speak of them as different bodies; but they were in fact no otherwise different than as different organs they have different and several functions. And this union was not a metaphysical one, denoting mere unity of purpose; not a mere moral one of affection and sympathy only, but a vital and organic one, as the branches are one with the vine.

At the first creation men and angels were only the creations of God, and there was no tie between them but that of affection and an obedient will. There was no union of natures, no manhood taken into God-hood, so that where that moral tie was broken, they fell each from God, and were henceforth divorced and put asunder. This fall was, according to the religion of nature, an irrecoverable fall, because there was in the nature of the creature no principle of reunion. Without a mediator there was no way of access unto God; and like Esau, having lost his birth-right, there was no place for repentance, even though he sought it with tears. For the angels that fell there had been no recovery; but man fallen, and still falling, Jesus had caught with a new attraction, and bound him to himself forever; and he had done it by that awful mystery of the incarnation, whereby he had gathered man's nature into one person with his own. In him the twain had become one, and thus spanning the awful gulf by his own person, he had become himself the bridge of access and the bond of union, that never more can be dissolved or taken down. He was thus the ladder which Jacob saw reaching from earth to heaven, down which the angels came, and up which redeemed sinners go. Verily, he took not on him the nature of angels, but the seed of Abraham. And that was why we are in him as they are not, and why for the angels that fell there is no return. Such was the unity of these several orders. The moral union of affection and sympathy was the result of our own culture.

At this point in his discourse the reverend preacher spoke of the service or function of the several orders or organs in this mystical body of Christ. Those denominated the general assembly and Church of the first-born, whose names are written in heaven, were those especially whose saintliness and zeal had given them the rank and honor of a primogeniture, or first-fruits, in the garner of God. They were those elect and precious ones now in that great tribulation out of which they all do come who enter that bright kingdom. They were those that St. John saw the angel marking with the new name, and sealing on their foreheads with the signet of salvation, such as seem to carry evermore upon their bodies the marks of the Lord Jesus. These were they who were gathered by a secret call out of every nation, and tongue, and kindred, and people, and constituting that invisible Church within the visible, a selection out of all the Gospel net includes, like that of the angels when upon the eternal shore, they shall gather the good into vessels and cast the bad away. The few chosen out of the many called, and chosen thus, and sealed and written in heaven, not arbitrarily, but as the servants of God, proved, in their allegiance, their faith and love; and although they might not be known of us, nor written in our books, yet were they written in the Lamb's book of Life.

Of the Spirits of the just, we might be sure that they have lost nothing of their interest in the kingdom of Christ, nor of their ability to serve it now that they are made perfect. They were not, as some would have us believe, entered into that bright world deaf, dumb, and blind to all that is passing here, and taking the rest of a stone instead of the refreshment of winds. No; entering from us, they had only passed from darkness to light, from weakness to strength, from dishonor to glory, from the mortal to the immortal. They were the same identical beings, both in form and in essence, in memory and affection, as when traveling in the pains of our human condition here. They had not changed into new creatures, but merely developed their former selves until, according to the saying of Jesus, they are

like unto angels. And so when the Church Militant buried her dead in Christ, she buried them not with lamentation, but with the chant of victory, marching with them into the very domain of the king of terrors, and taunting him there with his own defeat, saying, at the mouth of the open sepulcher, "O death, where is thy sting?" "O grave, where is thy victory?" and in early times, as we were told, their names were read out aloud at each administration of the Sacrament, as being still of the blessed company of the faithful, and only immortal by victory over death and the grave. The living never regarded the dead as lost, but only advanced from the army militant to the host triumphant, regarding them as the blessed and favored ones already called from the conflict to the crown—from the heat and burden of the day to the cool shades and sweet repose of the paradise above. Therefore did we still launch them forth with the shout of triumph, saying, as they pass from our sight, "Blessed, blessed are the dead that die in the Lord."

What precisely might be their mission or their service there or here was not to us revealed; but as memory and affection never die, we know that they have thought and affection still for us, even as we for them; and if they could serve us no otherwise than by thus drawing us by such sweet attraction whither they are gone, and so suggesting to our minds all that is pure, and holy, and abiding, then even for us their departure was a gain. Still, like stars beaming through the night, they cheered our dreary pilgrimage, and inspired us to run with patience the race that is set before us. Beyond all doubt, they did perform for us a service growing out of more intimate relations, and leading to greater issues than we can venture to define in words; but only this we know—that if, when here with all their imperfections they were to us a help and a joy, now that they are perfected they surely can be no less. But it was the services of angels and men ordained and constituted in a wonderful order, that the festival of this day more especially commemorated. Who, then, and what, were the angels, their order and their service? If this question were one of mere speculation, it would at least be equal in dignity to that which employs the minds of sages in questions about the inferior creations of God. If the highest genius of the ages might exhaust its function upon an insect or a worm—if the museums of science might display, as the choicest store of all their gleanings, the recovered fossil of an extinct life—if the great heart of man might thrill with new joy at the discovery of a lost bone, or the appliance of a new force—surely, it would not be unworthy of us if we lifted our minds to the creations that are above, and explored, among the recesses of that great eternity, for the orders that ascend from the sinner that here prays to the seraph that there adores and burns. And if, as Jesus saith, when we pass these boundaries of time and sense, we became like unto the angels—if our endless future was to be among them and of them, and they were even now our guardians and our brothers—surely, it was not a vain question, who and what are they? "But," continued the reverend preacher, "for us, my brethren of the clergy, it hath a special significance, in that we acknowledge, in the Collect for the day, that God hath ordained and constituted the services of angels and men in a wonderful order."

In describing the nature and services of angels, he adopted the selected words of Hooker: "Angels are Spirits, immaterial and intellectual. In number and order they are large, mighty, and royal armies, desiring good unto all the creatures of God, but especially unto the children of men; in the countenance of whose nature, looking downward, they behold themselves beneath themselves; beside which the angels have with us that communion which the Apostle to the Hebrews noteth, and in regard whereof they disclaim not to profess themselves our fellow-servants. And from hence there springeth up another law, which bindeth them to works of ministerial employment." "United, then, my brethren," the reverend preacher went on to say, "by some mystical tie, with the same body of which we are members, they are a ministering order in the Church of Christ. Now the mediatorial reign of Christ involves the subjection unto him of all things visible and invisible, the committing unto him of all power in heaven and in earth; so that since 'he hath gone into the heavens,' as saith St. Peter, 'angels and authorities and powers are made subject unto him.' So that the head of the Church is head over all things. And therefore, incidentally to their service in the kingdom of grace, angels are employed by him in the laboratory of nature, and the administration of Providence."

The preacher next spoke of angels as exercising ministry and guardianship in the Church of God, and cited various proofs contained in the Scriptures, to show that they do exercise such ministry and guardianship; and then said: "Thus, not alone, my brethren, do we preach the Word, and minister to dying men. All around us wait the unseen hand, eager to hear, if it may be, above, the tidings of a sinner turned to God.

"How oft do they their silver bowers leave,
To come and succor us that succor want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivants
Against foul fiends, to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward.
O, why should heavenly God to men have such regard?"

But this view is familiar, and I need not dwell upon it. Their services in the kingdom of nature and of Providence are, as I said, incidental, resulting from that law which puts, for the present, all created things under the government of him who governs the church. So that his angels are his servants there, as really as within the sacred enclosure—the divine *ecclesia*—here. And so we find their footsteps, we hear their voices, we see their working hands, in all the mysteries of nature and the events of Providence."

At this point, the preacher adduced Scripture evidence to show that their agency in Providence is that of suggestion to the minds of men, and of performing visible, palpable acts; in which connection he quoted passages from the writings of Charles Wesley and Bishop Hall. He then continued by saying, that there is less difficulty in seeing and acknowledging the ministry of angels in the events of Providence than in nature. It was among the mysteries of redemption, that he who redeems the world must be the maker and the governor of it and all that is therein; so that there might be no element or power that should thwart his purpose, or disobey his will. Under this capacity the powers of nature became his subjects and his servants. It was a great question in our day, when the most bold and active intellects are absorbed in the study of nature, What are these powers? So marvelous, so astounding were the phenomena every day revealed, that men had unconsciously, and in the very boast of superior illumination, fallen back to the wondering simplicity of early heathenism, and worshiped nature as an unknown God, or rather as gods many and lords many; or else, giving to matter its own eternity and its own law, the fool had said in his heart, "There is no God." Pantheism or Atheism, therefore, being, as was supposed, largely the product of natural studies, men saw the great Spirit disintegrated, broken up into endless fragments and scattered rays, so that in the poetic sentimentalism of some—

"All are but parts of one stupendous whole,
Whose body Nature is, and God the soul;
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees;"

or else, in the language of a bald and hopeless atheism, what is termed spontaneity of nature was the sole creating power of the universe. Much of the error which exists in this respect he thought might be traced to that Sadduceism which does not believe in angels as present and active powers. After continuing his remarks upon this portion of his subject for a short time, he closed with a very eloquent and stirring address to his brethren of the clergy, dwelling particularly upon the encouragement and comfort they might derive in the discharge of their sacred duties, from the fact that they are associated, in the ministry of reconciliation, with the Lord of glory and all his holy angels; and upon the necessity of the utmost faithfulness in their high calling, in order that they might be worthy of such exalted companionship.

FRANKNESS.—Be frank with the world. Frankness is the child of honesty and courage. Say just what you mean to do on every occasion; and take for granted you mean to do what is right? If a friend asks a favor, you should grant it, if it is reasonable; if not, tell him plainly why you can not. You will wrong him and yourself by equivocation of any kind. Never do a wrong thing to make a friend, nor to keep one; the man who requires you to do so, is a deeply purchased at such a sacrifice. Deal kindly, but firmly, with all men; you will find it the policy which wears best. Above all, do not appear to others what you are not. If you have any fault to find with any one, tell him, not others, of what you complain. There is no more dangerous disposition than that of undertaking to be one thing to a man's face, another behind his back. We should live, act, and speak out of doors, as the public eye, and say and do what we are willing should be known and read by men. This is not only best as a matter of policy, but as a matter of policy.

SPIRITUAL LYCEUM AND CONFERENCE.

THIRTY-THIRD SESSION.

The question of the evening was: How are erroneous communications to be accounted for; and what are the modifying circumstances affecting the language and intent of communication; or, in other words, can a communication from Spirits be intercepted or modified by persons in the body?

Dr. GORD read a paper, setting forth his opinion, that the difficulties, dangers and errors to which we are subjected, arise from a want of the right faith.

Dr. GRAY said: He would call the attention of the Conference for a moment, before entering upon the question, to a portion of the report of the twenty-ninth session of this Conference, as it appears in the *TELEGRAPH* of October 30. He is there complained of as being, "in about eight tenths of all his rulings, incorrect and unparliamentary." He was in Boston at the time, and of course was not present at the Conference to make the statement, which he thinks his duty to a great cause requires him to make now. He is not willing the impression should obtain here, or with the readers of the *SPIRITUAL TELEGRAPH* throughout the country, that he is a sort of spiritual autocrat whose "rulings" are in eight cases out of ten, as unjust as they are arbitrary; when the truth is, we have no ruler. We have no parliamentary forms and no President, and never have had. All the force there is in his, or any other man's "ruling" another out of order, is derived from its being the expression of the undoubted sense of the Conference.

Mr. PARTITION said: The question refers, of course, to communications from Spirits, and inquires for the cause of alleged error. There is a natural, and therefore inevitable similarity in all mental phenomena. Hence the difficulty of discriminating in all cases between ideas derived from Spirits and from persons in the body. It is maintained by the experimenters in mesmerism, that one mind can influence another, and if this be so, then communications embracing facts or events within the knowledge or ability to know, of a person in this life, can not with any certainty be ascribed to Spirits. If this power of psychical impression really belongs to the earth-life, it will account for much of the error ascribed to Spirits. It is also to be considered that word-communications as between each other are often made with great difficulty; that is to say, the man we are addressing not unfrequently gets an entirely different idea from what we mean to convey. It is a common occurrence in our daily intercourse to find to our chagrin that what we had deemed a plain matter-of-fact statement on our part, has been altogether misinterpreted; and if this difficulty appertains to oral communications between mortals, it is a fair presumption that it must be enhanced instead of diminished, when one of the parties to a communication has passed from the present life, and is obliged by the laws of the new condition to adopt a new mode of communicating. The word intercourse, in this case is, so to speak, through an *interpreter*; we do not see the motion of the lips, nor hear the voice of the friend who is addressing us; there is a *mediator* in the case, who stands for our friend, and is obliged to translate as well as to transfer his meaning. Now, it is to be noted that we can not very easily, if at all, separate ourselves from our own cherished affections, whether appertaining to opinions or property. We carry our own interests, real or supposed, with us, and this necessity of the selfhood enters into, or gives color to, all we say or do, and often unconsciously perverts our mediumship, and translates the message we have undertaken to deliver, into words which square with our own opinions. That we are thus liable to be swayed by our own interests, is seen in our money disputes with each other. In those cases where we are anxious that justice and right should prevail, we are afraid to trust ourselves, knowing how judgment may be biased by interest; we refer the matter in dispute to umpires, who are supposed to be free from this bias. Must not this law hold everywhere? If so, then we have another fruitful source of error in verbal communications with Spirits through mediums. Then, it is rational to suppose that all mediums are not equally expert, or alike adapted to the idiosyncracies of the Spirit desiring to communicate with us. A good reporter, who should report this Conference for the first time, could scarcely do it with the correctness he would acquire by greater familiarity, and he sees not why the same law may not apply to the reporter of conversations with strangers in the other life. The case related by Mr. Pierpont recently, in one of his discourses in Dedworth's Hall, would seem to favor this idea. He had addressed a letter to his friend and brother in the ministry (the late Dr. Channing), sealed and posted it carefully in an envelop, and, without the privy of any person, sent it to Mr. Mansfield, of Boston, where it remained so long without his hearing from it, that he was induced to inquire through his little grand-daughter, who was a writing medium, into the cause. She knew nothing of his having sent the letter to Mr. Mansfield, nor was his name mentioned; he simply asked the question of Dr. Channing. If he was aware that he had addressed him a letter? The answer (in substance) was: "Yes, and I have been trying for a week, to get the control of Mr. Mansfield, in order to answer it." This would indicate another cause of error; for an attempt to communicate, where there is but partial control, as affection might prompt many Spirits to do, must naturally result in imperfect communications.

Dr. ORTON accords with the statement of modifying circumstances, made by Mr. Partridge, and freely admits their force; but he thinks there is an additional chapter of causes for the errors of spiritual intercourse to be taken into consideration. These causes are to be found on the other side; that is to say, in the perverted intentions of Spirits. He was once solemnly informed by Spirits of the death of a brother in Ohio. The statement was confirmed through several mediums, when

but just as he was about to communicate the sad event by a *medium*, a telegram informed him of his brother's actual death and adherence to the earthly vessel, in which he still maintained a lively interest. On another occasion, his own demise was predicted by Spirits—the day and hour was stated—also the death of one of his children. With respect to these predictions, it may be proper to state that in his own case, though he did not make his will nor neglect his usual avocations, yet when the hour was come, as he was sitting in his office, he felt a strong rush of spiritual influence, which, however, did not deprive him wholly of breath; and in the case of the child, at the hour predicted she was very low indeed, being in a state of coma from which she was recovered with great difficulty. But there are proofs of disableness on the part of Spirits. A few years since, they undertook to astonish the world with a new *Motor*. Directions as minute as those given to Moses for the manufacture of the "Ark of Shittim wood," and of equally high authority in the estimation of the medium, were given for the construction of the body of this new mechanical birth, which body was to be half mortal and half metal, and was to be nursed alternately at the forge and at the breast, until, through the Brazilian art and a mother's affection, it was to burst upon the world, the great mechanical savior of the new dispensation! What has become of it, and how are we to account for such vagaries on any other hypothesis than that which ascribes them to the malice of Spirits? John M. Spear he considers one of the best mediums in the world, and yet it does not save him nor his adherents from the commission of acts which look to him like setting both morality and common sense at defiance. Now, as Mr. Spear's mediumship is unimpeachable, we are left but with the alternative to ascribe these things to the demonic tendencies of Spirits. From great experience he is satisfied that Spirits of a low grade delight to lead us into folly and misery, just as we see in the case with some men on the earth; they simply take to their old tricks, prompted by their old loves. This is certainly what we might rationally expect; and it is quite too late in the day for men, claiming to be rational, to tell us that Spirits do not deceive every earthly dup who is unwise enough to trust them.

Mr. SMITH (of Chicago) said: He sympathized with the views of Dr. Orton, but was not able to go to the full extent of the doctrine advanced. The spiritual world is more sympathetic than ours; they naturally desire to aid us, and from their superabundance of sympathy, he thinks they are often induced to do so at the expense of a scrupulous regard to the means; that is to say, they often deceive us from the best of motives. In this they do but copy nature, who does the same thing. For ages she made us believe that the earth is as flat as a pancake, and that the sun rolled around it. It is but recently that we have found out the cheat, but no one has been injured by it that he is aware of—it has done no damage to anything except the scientific reputation of some old fogies who religiously adhered to the deception after it was found out. Even now, that we have become posted up in her trickery, when the philosopher thrusts the end of his walking-stick into the water, though straight in fact, she tries very hard to make him believe that it is crooked; in short, she is perpetually deceiving us through the senses. Deception having a basis in nature, it is not unnatural to suppose that sympathetic Spirits should practice it, sometimes for our good, and sometimes, doubtless, for their own selfish purposes. Most of the opinions that are uttered of the spirits in rapport with us, are of the grosser sort, sympathizing with us the more perfectly from that cause, and as they draw their sustenance from the warm blood of our slaughter-houses, the stews of our kitchens, and the fragrant exhalations of our cess-pools, it is but rational that they should, in a good degree, partake of the character incidental to that kind of feeding. High Spirits are less sympathetic. Their aspirations are for wisdom; their motto is, *Exaltare*—their inclinations point upward, rather than to the earth. Seeing, therefore, that the inhabitants of the spiritual world, who commune with us, are nine-tenths of them more mudpokes, and the other tenth like eagles soaring through the empyrian, with their gaze fixed upon the sun, it stands us in hand to look well to our ways in all matters of intercourse with them. He would have no man bow to spirit dictation. He would as soon think of placing a higher estimate upon a man's opinion because he delivered it without his coat, as because he is a nudist of his earthly body.

Mr. LAY wished to protest against the notion that falsehood or deception is justifiable in any case. He should be sorry to have the old Jesuitical doctrine, that the end justifies the means, obtain among Spiritualists. Deception is alike mischievous whether practiced by mortals or Spirits.

Dr. MANSFIELD thinks Nature never deceives us.

Dr. GRAY said: He would invite the attention of such as have not wholly made up their minds on the subject of evil Spirits, to a work entitled "The History of Dreams, Visions, Apparitions, Ecstacy," &c., by A. Bertrre De Belmont. The doctor read several extracts from the work, showing the origin of many supposed spiritual manifestations both of seeing and hearing to be the diseased organism of patients, these subjective manifestations ceasing on the recovery of their health. He does not deny the imputed disableness of Spirits, but has not yet seen any evidence of it. He is of the opinion that a careful perusal of the work of this French author will suggest a doubt in the mind of the inquirer as to whether diabolical spirits or, indeed, any Spirits at all, other than one inhabiting a diseased body, have anything to do with a large percentage of these supposed spiritual communications.

The question, simplified, is to be continued. As amended, it asks: What are the sources of fallacy in spiritual communication?

Adjourned.

R. T. HAZEN.

A FEET is abroad, true, bold, uncompromising, which is trying the institutions of the world as by fire.

SPIRITUALISM IN GRAND RAPIDS, MICH.

BROTHER PARTRIDGE:

GRAND RAPIDS, Nov. 17, 1858.

Dear Sir—There may be some justice in the treatment which Spiritualism has received in the Eastern States, by your descendant, P. B. Randolph; and while I accept that this doctrine, or science, of communicating with the Spirit-world fully deserves a severe discomfitment, at the same time I will be a little more reasonable, and not quite so sanguine, as your concluded Randolph. As I have no "fat" church salary, or any secondary object in view, I will speak candidly, and say, that Spiritualism, out here, is *one-third* deception, *one-third* ignorance, and *about one-third* genuine spiritual philosophy; and, from what accounts I can glean from the papers in regard to other places, it seems to me that this science stands in about the same predicament all over the country.

The deception is not altogether in deceiving others; but it is that the Spiritualists are themselves deceived. Mediums, stimulated by the exhilarating influence which Spirits have upon them, often conduct themselves worse than a band of maniacs, and the "manifestations" sometimes exhibit a no less ridiculous scene than can be witnessed at the lowest of puppet-shows. The mediums seem to be perfectly honest about it, and think they are doing the bidding of their "guardian Spirits;" but, at the same time, the common sense of either a Spirit or mortal would say that they only indulge the passions of a silly conceit. We have mediums here who pretend to talk "Logan;" and they have talked "Logan" to the disgust of all sensible people who attend our circles. There are mediums here who can, beyond criticism, talk foreign and Indian languages, but that all mediums do, who pretend to, either here or elsewhere, is something which I put down as an absurdity and a delusion. I found this criticism upon what transpired in my own town, and addressed it to the minds of people in other parts of the country. The "Logan" which our mediums talk presents itself in so many peculiar phases, which my ingenuity will not attempt to describe any farther than to say it is very disgusting to behold, and very wretched to think of. One medium will manufacture about a half-dozen soft sounds, (which any schoolboy would know can not belong to any language,) and then, while under "influence," talk to the circle by repeating them over and over, the "Spirit" keeping good care that these soft sounds are pretty well mixed up—like "see-mo-law, law-mo-see." This is "Logan." Another medium, while talking "Logan," could be no better described than as using words something like pouring corn into a tin pan, or like a setting hen chuckling over her little ones. Mediums, everywhere, let me candidly say to you, be careful how you talk "Logan;" for you may receive some sharp criticism from those who hear you.

The genuine Spiritualists out here, as well probably as in other places, are those who were either beforehand or by nature, reasoning and intellectual men. You take the sudden and atheist who have gone into Spiritualism, and you will find them the most free from these charges, as they make no advances without fore-thought and pure investigation. But those against whom I bring the charge of ignorance, are those who have gone deeply into the matter without previous investigation of its philosophy. Such people infest our circles all over the country, and to such people I address this article, and say to them, "Investigate Spiritualism before you go farther."

Spiritualism, especially out here, is in its infancy; and as an infant, its marks very clearly show that it was born of parents who, in many respects, were in the habit of substituting the laws of *extremism* and *intemperance* for those of *health* and *reason*.

Mr. Editor, you now understand the condition of things out here; and, as we have a place here of from ten to fifteen thousand inhabitants, I hope you will commend us to the lecturing public. Do we not need your attention in that respect?

Yours fraternally,

JOHN A. HAZEN.

Early Rising.—I would incise on the curtain of your bed, and the walls of your chamber, if you do not rise early you can make progress in nothing; if you do not get up at your hours for reading, if you suffer yourself or any one else to break in upon them, your days will slip through your hands unprofitable and frivolous, and unenjoyed by yourself.

A CAUTION TO SENSIBLES.—If you would have your laws obeyed without mutiny, we will to it that they are powers of God Almighty's law—otherwise all the artillery of the world can not keep down mutiny.

PHILOSOPHICAL AND MORAL DEPARTMENT.

CHRISTIANITY AND PAYING PRIESTS.

WICKLIAN, ILL., November 6, 1853.

O. PARKMAN, Esq.:

Dear Sir—It is the destiny of all things in this material globe to die, that is, to change or take on another form. Mineral, vegetable, animal, the material of man, undergo this process—crumble into dust; but what of the soul? So long as it is pent up in the earthly tabernacle, it surely partakes in some degree of its outer garment, for the different opinions we imbibe through life, and the different actions flowing from this change of opinion, must either affect the Spirit within, or may be the result of the progression of the Spirit. Do we retrograde in Spirit also? This is a question I would fain be compelled to answer in the negative, but there is too much proof to the contrary.

With feelings of shame almost approaching to disgust, did I read in the SPIRITUAL TELEGRAPH that portion of T. L. Harris' discourse wherein he so strongly recommends the setting apart for the sacramentization of priests, the earnings of the speculating and industrious community, modestly allowing them to take therefrom enough to keep body and soul together.

I confess I had formed an opinion of this Spirit-directed poet from the mere reading of his works, so favorable to human nature, that had any one asked me to point out a truly worthy man, one who would in no wise trammel with his own noble nature, upright and spotless before God and man, my mind would have reverted to T. L. H. But now, how different! Bear with me if I quote a few of this man's ideas when accompanied or directed by some invisible agency, and let your readers who have not had the opportunity to peruse his works compare them with his present exhortations. Speaking of the evil tendency of creeds, he says:

"Creeds involve the soul,
Corrode and eat the fibers of the heart.
Creeds are the leaden weights and corpses wear
When they are buried from less ships at sea,
Fragrant whosoever they never rise again."

Yet he advises the giving up of all wealth beyond the necessities of life to support a creed, and not, as your paper justly remarks, one word in favor of supporting or assisting the indigent, the helpless, the orphan or the widow. Again:

"The creeds that man in Christendom creates
From the disordered workings of the brain
Like a shadow rise,
Like sickly odors from a buried corpse."

Mr. H. must be well aware that all churches have a creed; and yet he exhorts his hearers to hand over to the churches what would amount to an immense revenue. Does he wish to see such a bloated hierarchy as now exists in England? There the working, tilling priest, has often to perform duty in two distant parishes on the same day, for the poor pittance of about forty pounds, or two hundred dollars per annum, while the stately bishop performs much less for 20,000 or 100,000 dollars. But Mr. H. says also, addressing the priesthood:

"The wealth that flows from fraud and crime arises
Shall feed the hungry and shall clothe the poor.
And shiver'd by God's hand, the dome of glass
Thou call'st Religion, fall.
The king and prince of earth hold power by means
Of the same falsehood, building up the domes
And bastions of empire, based on crime
Deep as the lowest pit.
Authority to rule by right divine,
Whether in Church or State, keynotes the arch
Of despotism. Strike that stone away
And the huge fabric falls to rise no more."

In another place Mr. H. calls the priests

"Blind leaders of a nation blind;
We're not for priests, state churches, bloody creeds,
Mankind would feel how great the wrongs they made,
The woes, the sufferings of the sons of men."

I have quoted enough to show that what is reported of Mr. H. is founded in truth, viz.: He dictated his poems, so replete with beauty and truth, while in the trance state, when his mind was taken possession of by some Spirit of high order; and his conduct now proves also, either that he has been forsaken by that spiritual influence, or that his own spiritual nature, which he is determined to take for a guide, is in direct opposition to that power which influenced him in the trance. If his own mind ever coincided with the truths contained so universally throughout his poems, then is there a sad retrogression, and pity for one so fallen will be felt by every generous mind. His literary works are before the world, never more to be recalled. The truths he has delivered have entered the hearts of thousands, and to be eradicated by all his recantation. Could he have taken the large and reportable audience before whom he was

discussing, for a multitude of ignorant chads, who would take his advice as sound only to the Gospel of Christ? All, or most of them, had perhaps become acquainted with Mr. H.'s literature, and what must have been their impression at the time! He who in his writings has ever been a thorn in the side of priestcraft of all denominations, coming now forward bearing aloft the banners of a fallible institution human in its origin, and inhuman in its dogmas, is indeed a pitiable sight.

For every effect there must be a cause, and the effect of Mr. H.'s recommendation would be to increase worldly edifice already too vast and numerous compared with the benefits derived from them. The cause must be, I am sorry to say, directly opposed to the Gospel of Jesus. The Church of Christ is love—love to all mankind. Jesus exemplified his love, not only by his teaching, but by his action—Feed the hungry, clothe the poor, were his maxims, but never do we find Jesus recommending the elevation of costly churches, or the enthronement of fat priests in the judgment seat. "Yet lacked then one thing; sell all that thou hast and distribute to the poor." Had Mr. H. exhorting his hearers to this benevolent course, in imitation of the Master he professes to serve, though he had spoken to men too interested in worldly matters to follow his advice, it would have been more in consonance with his written exhortations, and more like a true Christian. Moreover, I contend it is unjust, unchristian and unmanly to endeavor to turn the source of charity in the direction of churches, when there are so many poor, helpless beings who are pining in misery for the common necessities of life. I likewise affirm, and no really humane man or woman will gainsay me, that the trifle of one dollar to a helpless orphan or widow, with kind and sympathetic words, is a deed of charity more acceptable to the divine author of all, than a thousand dollars ostentatiously bestowed on bricks and mortar, surplice, cushions or bells. But what recompense are the merchants to receive, if by following Mr. H.'s directions they impoverish themselves and enrich a more lazy class? He surely can not, as Jesus did, promise them treasure in heaven for doing an act which, in their consciences they condemn, or that their reason would teach them they were enslaving themselves under false pretense. Must we seek farther for the cause?

I am sorry I have not the whole of this discourse on the Christianity the age demands. For my part, I do not see it requires a better Christianity than what is contained in the teachings of Jesus. Let that be fully practiced, and the cure for evil will show itself. But if Mr. H. gets a fine church erected, with a good salary attached, and himself installed for the remainder of his earthly career, we then shall not require much exertion to find the cause. Yours faithfully, W. L. L.

TESTS THROUGH MR. MANSFIELD.

MR. EDITOR—I have been intending for some time to give you two or three facts of two or three Mediums, which I think are worth publishing. I will begin with Mr. J. V. Mansfield of Boston, the inimitable medium for answering letters.

Wishing not only to test his remarkable powers, but also to obtain information on certain important points early last summer, I addressed a letter, through him, to my mother, and also enclosing one from my nephew, which contained questions, but was not addressed to any particular Spirit.

Mine was answered directly, and that with such perfect intelligence that I could not doubt the identity of the Spirit who thus replied. But the most remarkable thing about it was, that the medium never sent it. I had sent the letter to a friend who, I expected, would hand it to Mr. M.; but she having for several days neglected to do this, it was answered without his ever having touched or seen it, and while he was more than three miles away from the person who still had it in her pocket. Thus he had never come into contact with it at all, at least in the outer plane.

Both letters were sealed with the utmost care, and had private marks of such a character as to be easily missed, if ruptured by any fraudulent attempt on the secrecy of the seal, and yet so silent as to escape observation. Thus the address of the letter was completely shrouded from view; and yet it came back unopened, with an answer manifesting undoubted intelligence in every particular. Question by question, and point by point, all was noted. Names were written out in full, and an inclosed slip of paper from another person dictated and replied to as another person. Nothing could be more satisfactory; and the whole went to prove that, beyond

a cavil, there was not only an intelligence capable of reading what I had written, but also a power able to arrest and control the medium, and thus make him reply to a letter when he had never known anything about, and which was then three miles off.

That which was sent by my nephew was delayed longer; and then John C. Calhoun answered it, saying that, as it was addressed to no one, (a fact which he could not have known unless he had really looked into it,) and as no one noticed it, he would give such an answer as he could. It was not, however, so much an answer to the questions as a word of kind encouragement and instruction to the writer, which he then particularly needed. Of several of the questions, as they were of a personal nature, he professed to know nothing; but a not, after all, the interruption of the currents that sometimes affords the most convincing test?

I have lately been impelled to address my elder brother of the Spirit-world, Benjamin Franklin, also through Mr. Mansfield, and with equally satisfactory results—seventeen queries of the most important and varied character having received intelligent, satisfactory, and highly cheering answers.

Dr. Franklin recommends that I should open, through Mr. Mansfield, a correspondence with a certain high order of Spirit, concerning topics that will be of universal interest; and when released in part from the many cares and labors that now oppress me—and when Mr. Mansfield himself has more leisure—we may be able to bring this about. In the mean time, it gives me great pleasure to recommend Mr. M. to all such as are seeking truly reliable communications from their Spirit-friends.

I should not forget, in this connection, Mrs. S. E. Norris, of 274 Canal-street, N. Y. I first visited her, an entire stranger, and found her not only a very lucid clairvoyant, but a woman of remarkable powers every way. The intelligence is conveyed through her by means of symbols, which are often highly poetic and beautiful; but they come home to the point with a truth that startles us.

All I had to wish for while listening to her eloquent speech, was that I could remember, or in some way reproduce it. The wonderful compactness of the style, as well as the splendor of the imagery, astonished me. Mrs. N. is said to have a good power in healing and treating the sick and sorrowful, and would doubtless afford great benefit, as well as satisfaction, to those who visit her.

It was my good fortune, during a late sojourn in my native city of Providence, to meet with another very interesting medium of this kind, the wife of Dr. C. H. Leffingwell, No. 9 Ship-street. Her revelations are so clear and vivid that they become actual pictures. Nothing can exceed the beauty and power with which these symbols are often clothed; and no one, I believe, can be insensible to the excellent allegories which thus either define our experience, or foretell our future.

With a great hope and faith that these, and many such as these, are good and true, I hail the many signs of progress that are now making marvelous strides over old prejudices.

Having some very interesting facts at disposal, I propose to address you again shortly, on the subject of the new mode of healing that is now fast merging into a distinct system, under the name of Electropathy. R. N. O.

USES OF EVIL.

Our God, the great Infinite, can see us for what man from his exceedingly low standpoint, calls evil; and when viewed from a point above the present narrow conceptions of man, how much is there that man terms evil that would be classed as such? A matter may be evil under all the aspects in which man has yet regarded it; but were he so exalted that he could see the results in a more extended and comprehensive manner, might he not then exclaim—

"All are but parts of one stupor, as whole
Whose body Nature is and God the soul."

This, however, is not saying that restraints should not be imposed upon the goodness of man; but is saying the necessity of a more extended charity toward man. That which honestly appears evil and inhumanity in its influence upon others, should call out our benevolent exertions to improve them through the germ of their own manhood. This is the great field for the exercise and out-growth of the engendered God-principle within us. Things that would appear to us as merely existing upon a surface, may have such an adaptation in the scale of relations to

one thing, as to render their being indispensable under the circumstances. Indeed, the vastly beautiful and harmonious machinery of Nature does not exist by accident, nor develop itself by parts, without reference to fitness, both as to time, place and manner, in its precise relation to the great whole. The Great Architect has done nothing by halves, nor by experiment; there is a completeness in all the relations that pertain to universal being—not in their isolation, but in their correspondence, aggregation and ultimatum. He who complains at the prick of a pin, might complain worse were there no pin to prick; and he who murmurs at the unfairness of any man, will see the necessity of maintaining relations with those more honest; and those who feel annoyed by the evil of eternal groans, will feel the necessity of living more upon the plane of interior sweetness, and thereby avoid the annoyance. As man ascends in the scale of true greatness, he will see less of those fancied lions that have so fearfully shaken their shaggy manes in his path. To suppose the Infinite regards those matters we term evil, in the same light that we do, is to suppose that He sees them through our finite conception, or that we behold them with the same comprehensive unity that He does, either of which propositions is too grossly absurd to merit a serious thought.

But to see him looking upon all the (to Him) harmonious palpabilities of Nature, with the complacency of a machinist who regards the combined workings of an intricate machine as complete in all its parts, when considered in its connection with the great whole—or seeing its peculiar adaptation to ultimate in the same beauty and grandeur that he proposed to himself that it should—this then puts an entirely different phase upon the whole matter, and makes those evils, which the ignorance of society suffers to afflict itself, appear more as the abused than the abuser, and gives an unenviable distinction to the narrow-minded bigot who attempts to *scold* and *threaten* out of existence the very evils the narrow-souled custom he upholds has a tendency to augment. Those important difficulties that the human family call evil, are the great educational processes of the human soul—the leaves from Nature's page by which they get their most valuable lessons, and the problems from Nature's geometrical elements that, when individually wrought out, give to the soul its constant accessions of strength; which, were it without these difficulties, would forever be a child, and a weakling at that. Hence the soul must either thank God that it has these embarrassing perplexities to overcome, or regret the *processes of its education*, and wish itself eternally in dependent childhood.

That these ideas can be comprehended by those who represent their God as in eternal weeps of mourning over the *mistakes of his own creation*, or in fulminating the thunders of his hot wrath at the waywardness he can not hinder, is not expected. Until man is educated to see great truths, he will probably see small ones, or none at all.

When in the period of our progression we shall ascend to that stand point where there are no more difficulties to encounter, we shall come to a state of abnormal dreaming, or a condition of eternal quiescence, a mental stand-point in which, if we were to decide for ourselves the question of "to be, or not to be," we should languidly say that "it was a matter of total indifference." A soul with any proper conception of its underlying energies and its exhaustless capabilities of expansion, would stand agnost, could it be allowed that such a condition could be among the possibilities of the ratio of one in a billion. No wonder, then, that an Alexander should weep at the thought that "there were no more worlds to conquer," when it must put a quietus upon his growth, in the direction of his sole ambition; and no wonder that drunkenness should follow this unhappy nightmare! So with the soul in all of its departments; when it gets beyond the point where it has no obstacles to surmount, it would immediately begin its retrograde movement toward eternal dwarfishness. This subject looks absurd when we endeavor to comprehend all the existing evils of our time, and also those that preceded them, as having a particular or even indirect relation to ourselves. But this imaginary mountain recedes when we take into consideration the fact that only those will have any relation to us which present themselves directly in our path for an individual conflict with us. Let us therefore remember that there is such a thing as being "overcome of evil," and also of its converse, of overcoming evil. Under the influence of the first proposition, we say dwell on the condition of a mere entity; and of the second, grown on in an eternal approximation toward the beauty, grandeur and excellence of the Great Infinite.

TO THE WOMEN OF AMERICA.

In the name of all that is sacred and pure in religion and in womanhood, you are invited to consider the following facts:

The gold mine, the Mormon war, and the love of adventure, have attracted multitudes of our people to the western slope of the Rocky Mountains. Among them are wicked and cruel men who invade and monopolize the Indian domains, and now, in many of their lovely valleys, in which they had lived for ages in comparative peace and plenty, there is outrage and violence to an extent which menaces never known of.

For let it be borne in mind that many of the tribes in their normal state, are a virtuous and noble people, and that it is not until depraved by whisky and the abuses and perversion of civilization, that they become wretched and miserable. "The system of buying and selling women is carried on all along the route across the plains among the traders and frontiersmen as a regular established practice." These poor women, when once taken possession of by white men, are ever afterward discarded by their Indian relatives, and not merely their persons, but their lives are at the disposal of their purchasers. The offspring of these unions grow up as they may, often totally neglected by their fathers. I submit, whether something can not be done for these neglected ones. The question is important from the fact that the existence of forts and the presence of troops upon the frontiers encourage these demoralizations, and it is believed, are a source of vice and misery to both races. And thus these wrongs seem to be sanctioned by the strong arm of Government; and while we are sending millions to convert heathens abroad, we are allowing them to be reared all around us at home under the worst forms of both savage and civilized vice.

Could the women of America see the desolation to which the mothers of these children are reduced when health and comeliness are succeeded by age and disease—carried away from both races—without home or friends, no words would be necessary to move their sympathies, or call their attention to seek redress. But there is another class for whom "pure and undefiled religion," and the boldest instincts of women call for special care. By far the greatest portion of the Indian population upon our frontiers, consists of widows and orphans whose fathers and husbands have nobly fallen in defense, or, as in too many cases, by poison, or cold-blooded massacre.

One of the Indian agents reports that the proportion between the sexes in several bands after the late war, is as follows:

- No. 1. Two men, twelve women and children.
- No. 2. Four men, twenty women and children.
- No. 3. Seven men, forty women and children.
- No. 4. Ten men, sixty-five women and children.

This last band, it is believed, were actually on their way to the fort (Lane) for protection, when they were met by a party of whites who, in cold blood, and in the presence of their wives and children, deliberately shot these ten defenseless and starving Indian men; for it is known that their camp and provisions had been burnt up several days previous by a company of whites, who were seeking their destruction.

Another massacre of thirty men has recently been perpetrated, if possible, under circumstances still more horrible. A band of Indians (according to the accounts) were induced to put themselves in the power of the Indian agent, (Trask), of Southern Oregon, who promised to conduct them to the reserve in the Willamet Valley; but on the way, while crossing a river, he had arranged an armed force upon each side to fire upon them. The writer adds, that it was a heart-rending sight to see the object, mourning women and children, forty in number, and some of the little ones wounded by the rifle balls. In neither of these cases, and many similar ones, was there the least occasion or shadow of excuse for such barbarity.

The usurpations of our people have reduced the Indians to the condition of paupers and aliens, upon the land of their birth and their own ancestral domains; and with a cruelty only equalled by the savage vandalism of the darkest ages, they are exterminating a race who possess many of the noblest traits of humanity. And this great wrong is being done simply because the victims are called *Indians*, as though they were not also men with equal rights and destinies with ourselves.

It is not possible that the Christian women of America can be blind to the moral wrongs which must react upon their own husbands, brothers, and sons, and themselves, by perpetrating so enormously unjust and cruel. This reaction is visible in

every day, and is published in every paper, in the shape of frauds and violence, in all parts of the country.

Women of America! the alarming increase of crime demands the inefficiency of all existing means for reform, and calls for reform. You, too, as the mothers, the educators, and (under God) the contrainers of the nation and the race, have a work to do which for magnitude and urgency, was never equaled since the first old days of 76. You have not now, as then, to impart comfort and courage to the marching hosts for blood and strife; but you are called to the far more congenial and noble work of reforming vice, and purity, and justice, and truth, through the whole mass of the American mind. You are called upon to protect the virtue and honor of your daughters and sons, by guarding inviolate the virtue and honor of the dependent classes; for it is manifest, while the lowest are neglected, the highest are involved in degradation.

It can not be but that while the weaker races are held as the victims of outrage and violence, that violence and outrage will be common. It is not because the principles of our Government have failed that these inhuman crimes, but because they have not been applied. The great achievement for which the patriotic struggle has yet to be made a fact in every human life.

The women of America are the main prop of all the benevolent institutions in the land. If anything new comes up, they are looked to for the means. Even the homestead of Washington they must pay for. If they will raise such a sum as \$200,000 out of respect for his name may I not feel assured that the ladies of the land will raise a sufficient to sustain the necessities of Washington, and to save the people—the real natives of the country—whom Washington delighted to honor? With \$200,000 we could secure the following results:

1. A final cessation of Indian wars;
2. A saving of all the cost of forts and armies, and the whole system of the present costly Indian department;
3. A cessation of one of the oldest and greatest national sins—robbery and murder of Indians;
4. A drying up of one of the greatest sources of political and social vice;
5. A foundation laid for a true permanent reform;
6. Thrifty settlements and peaceful markets of trade and commerce, and a virtuous people on every reserve from the Mississippi to the Pacific, being a source of strength and revenue to the country.

Yes, with the sum devoted to the purchase of Mt. Vernon we could institute measures that would develop resources now almost and quite permanent and peaceful homes for every tribe within our territories, in doing which we believe that analogous means would be devised to help the destitute poor of our cities, who need a similar provision. As a nation, we have all the materials adequate for the purpose; and we believe, that with the amount paid for the maintenance of paupers and the prevention and punishment of crime, we could almost annihilate these conditions by providing the poor with homes and the means of self-sustenance. Many of the best minds in the country agree with me in the foregoing, and are pledged to co-operate with us in carrying out these objects. In the integrity of this faith, that the right needs only to be seen in order to be felt and recognized, with you, Mothers and Daughters of America, we mainly rest our cause.

Address, JAMES BRADY, 15 Light-street, N. Y.

STICK TOGETHER.

When midst the wreck of fire and smoke,
When cannon roared the shiver number,
And fierce lightning with quickening stroke
Upon the rising regiment dived—
The ranks close up to sharp command.
Till helmet's feather touches feather:
Compact the furious shock they smite,
And conquer! for they stick together!

When now mid clouds of war and want,
Our brethren wait to rise fast and faster,
And charging madly on our lines,
Cover the black legions of disaster,
Shall we prevent a warlike band
And by like means leave with a rather?
No! side by side and hand in hand
We'll stand our ground and stick together!

God gave us hands—one left one right;
The first to help ourselves, the other
To stretch out and in bloody fight,
And help along our faithful brother.
Then if you see a brother fall
And lay his head to the ground,
If you be not a doctor all the while,
You'll help him up and stick together.

REVEREND AND IRREVEREND.

By the Rev. John Pierpont, the distinguished poet and clergyman, in the *Journal*, October 29, 1858.

Editor of the *Journal*:

We suppose you are looking over the columns of the *St. Louis Christian*, a Cumberland Presbyterian organ, when our advertisement is inserted by the following:

The Rev. John Pierpont, the distinguished poet and clergyman, having been a convert to Spiritualism, preached a sermon a few days ago in New York upon table-tipping. We suspect that the balance-wheel of his brain has been seriously tipped.

The advertisement of the *Journal* seems to arouse the holy horror of the good *Observer*, and it exclaims:

The Rev. John Pierpont, the distinguished clergyman. In the days of Thomas Paine, it would have been almost as appropriate to have styled the latter the Rev. Thomas Paine, the distinguished clergyman. We do not see that Pierpont has any better title to the appellation than Paine.

Now, we would suggest for the relief of these gentlemen, and all others of the same class, that Mr. Pierpont's case is not so bad as to be without many parallels and precedents of the most reputable character. Many very distinguished clergymen, able jurists, and profound reasoners of the present as well as preceding ages, have had their "balance-wheels tipped" hard enough to break off the dust-covered, dried, stiffened and contracted bands of a dogmatic and bigoted education, and to loosen and enlarge the creed-bound and creed-filled cavities of a sectarian mind. The power of reason, aided by the force of Nature's innumerable and harmonious facts and principles, has afterwards caused them to revolve with a precision and accuracy which has astonished the world. In fact, most or all of the great truths which enrich our present systems of philosophy, the most important acquisitions of mechanical art, the present elevated condition of a portion of our race, the blessings of a comparatively refined and soul-elevating system of moral philosophy—are so many benefactions given to the world by men who were considered not only "crazy," and very irreverend, but to whom the appellation of "Devil" was applied, and the suspicion was indulged in of their being "possessed of devils," "in league with hell," "sold to the Devil," etc.

We wonder if the author of the story of the witch of Endor did not have his "balance-wheel tipped?" And would not the term "Rev." have been very inappropriate as applied to him, although it may be very appropriate to consider him as having been infallibly inspired? The great Dr. Scott must have had his "balance-wheel tipped," and become very irreverend, when he opined that the Spirit of Samuel held actual intercourse with Saul and the witch. See Scott's Bible, 28th chapter 1 Samuel. Surely Jesus did not have his "balance-wheel tipped" when he used the language applied to him in Matthew 10:10; nor do we think the learned Dr. Adam Clarke very crazy or irreverend when he thought that Christ's language had reference to Guardian Spiritship. (See Clarke's Comm.) Paul may be considered infallibly inspired, but would it not be highly inappropriate to consider him otherwise than "mad" when he interrogatively asserted that the angels were all ministering Spirits? (See Hebrews 1:14.)

And lastly, will the good editors inform us just how crazy and irreverend St. John was when he told the world that he heard the "ministering Spirit" of one of the old prophets speaking to him in the language of Rev. 22:3? Was this the Spirit of Samuel speaking to men in the flesh a second time? or was it the disembodied Spirit of some other of the ancient prophets? It appears to have been some of the prophets, at least.

THE DAVENPORT BOYS.

In answer to many requests, we would state that these boys, for the last ten months, have spent the most of their time in Maine, making their temporary home on the Penobscot—howbeit they have traveled in various parts of the State, giving, by the manifestations made through their mediumship, demonstrations of Spirit-presence and power. They are, as is supposed, soon to leave for the West, when it is expected the work prosecuted to-day in them will be continued with increased power and permanency. Persons wishing to correspond with them on business will please, till further notice, address "Davenport Boys," Orono, Me.

It should be known that the manifestations given through these lads hitherto, have been generally physical demonstrations. The mode of demonstrating Spirit-presence will not be ignored, when it is considered how many thousands there are who will

be convinced by no other. In fact, this mode is the most positive one by which even God himself has manifested his invisible presence and power in all time. The growth of plants, the opening of flowers, the processes of ripening harvests, as well as the magnificence of material worlds as they roll in space—all these, it is said, declare their Great Original. And yet not all are convinced at once of his existence, wisdom and power; very many doubt, while the great argument, with its irresistible force, stands in its everlasting scope.

Nor is it to be expected that all persons will be convinced at once of the fact that "Spirits" manifest themselves to the children of earth, although the Bible is a standing declaration that this order obtained during the first four thousand years in the experience of man. The masses have not all at once received the proof of the mighty viewless forces by which the universe is controlled. Not all people have been convinced at once that the earth revolves on its axis, although the fact has been so oft and positively demonstrated; and whatever may be the nature or force of the demonstration, not all persons are convinced at the same time of the fact of Spirit-manifestations. Some will not entertain the testimony or the proof as allowing its legitimate force, insisting that they must suspend judgment on so strange a thing; while others are as willfully blind as would be the man who should shut himself in a dark cellar, and declare that there is no evidence to him that the sun shines at noon.

But let the marvel stand. The upheaval of the Alleghenies or the Andes, declares that a mighty power once produced those convulsions in nature; there stands the irrefragable proof. The spiritual phenomena of our time are not now generally doubted, but as an actuality admitted. The standing question now, therefore, is, What power produces them? what causes operate in producing these effects? Here let the matter stand for the consideration of intelligent and true minds. Skeptical persons must have their suspicions, but the general impression now is that the "boys" are artless, noble and true—a fact well known to those who know them best. There are those who have attended more than a hundred of their circles, beside being with them in a great variety of private conditions, and who have thus had abundant opportunity of testing the truthfulness of the mediums, and of the manifestations given through them. These witnesses, whose testimony for veracity would not be questioned at any tribunal on earth, are ready to testify, from what they have heard, and felt, and seen, to the truth of Spirit-manifestation. They know, as well as anything on earth can be known, that these things are so.

The Spirits have talked with distinct and audible voice to them—handled them—moved physical objects in their presence, with and without contact of the mediums, in the light and in the dark. They have written many pages and communications with Spirit-hands, communicating facts of which none of the persons present, at any of the parties, ever conceived. These and many kindred things, from the most thorough tests and severest scrutiny, are known to be true.

In addition to these private tests, there are the demonstrations given at their public circles, before the masses, which astonish and confound the world. They produce an upheaval of inquiry wherever they go, which no sophistry or perversion of human ingenuity can allay. An array of facts is thus presented to the mind of man, which is forcing the establishment of a theory which can not be resisted. That theory is fraught in the simple fact—as true to-day as in the thousands of years in the past—of Spirit-manifestation.

The boys have other gifts than those for physical manifestations. The older medium was recently entranced, when there was offered through him, by Mansfelt, one of the band that attends the boys—a most able and fervent prayer, which was followed by a speech of surpassing force and eloquence, involving considerations of unspeakable importance to man.

Orono, Me., Nov. 12, 1858.

LUKE P. HAND.

LETTER FROM DR. WELLINGTON.

Jamestown, N. Y., Nov. 7, 1858.

Friend PARKMAN:—I promised to write you of some of the developments in Spiritualism, and should be able to give you some facts showing how the subject is welcomed in all communities, by illustrating from the progress in Laoni, Columbus, Pa., Fredonia, and many other places in our vicinity, in some of which it engages the interest of the majority of the people. But I feel that I ought first to mention a very interesting discourse delivered in this town by the Rev. Mr.

King, of the Presbyterian Church. When I came here only six months ago, there were only three persons (ladies) who avowed an interest in Spiritualism openly. I do not know that there are many more now that dare to call themselves Spiritualists; but few persons can meet together without conversing on the subject, if there be a single Spiritualist present. Probably more than a thousand persons went from this village to the meeting at Kiantone, and many of them from the most intelligent citizens. Many, also, went to Laoni, twenty-five miles. I presume Mr. King hears of this growing interest, and this led to an explanation of his views of Spiritualism, in a sermon which has been the subject of no little comment in all classes.

He said, in the outset, that "when sin and evil were at a distance, we might let them alone; but when it settled in our vicinity, and came into our very midst, where, to all appearances, it was likely to remain (!), then we must meet it." He then said there was evidence that Spirits had communicated with men in all ages. The "Bible is full of Spiritualism," and he instanced the records of these communications. But in those times God took the "old and strong to manifest himself through, while now he takes very common people." Just think of God communicating with Thomas Paine at one end of the telegraph, and a sensitive medium at the other!

The first part of his discourse was a most candid admission of the facts of Spiritualism, and that the Bible was full of similar facts. In the last part, he tried to show that while "Ancient Spiritualism was from God," Modern, "if not from below, certainly could not be from above," for "God would not give this power to his foes." Therefore, he concluded that "Unitarianism, Universalism, Spiritualism and Mormonism should be buried in a common grave." As there is a large Universalist society here, containing many of our most intelligent and wealthy citizens, this clause alone would have inclined his own people to consider the matter. But the whole discourse has done us great good—more good than any Spiritualist could have done in half a dozen lectures.

You will ask, how a school kept by so confirmed a Spiritualist can flourish in such a community? When I first came, I lectured on Spiritualism, and then devoted myself with all my energy to my school, not fearing slander, nor courting patronage. Sometimes we have had as many as fifteen pupils from the village; but most of our support is drawn from Spiritualists and reformers abroad. We have four able assistants, who sympathize with our views mainly, and have more delight in seeing actual growth in children than in their own comfort. All our school exercises are conducted in conversations, and we have not given a single exercise to be committed to memory as a task. We have no rewards or punishments, but *aid* each individual soul to grow in knowledge, and in the power of self-government. We allow no faculty to lie dormant, but vary our exercises to develop the physical and intellectual in all their relations to self—to practical life—to the Spirit-world, and to the right exercise of the social and filial affections. At this moment twenty-five are sitting in our room writing to their friends. This is our way of spending Sunday afternoon. I would be pleased to have you, or any friend of human progress and individual character, see this, or any, or all our exercises.

O. H. WELLINGTON.

HOPE.

BY THE UNKNOWN bard.

There's an angel sweetly singing, an evangel swiftly winging.
Ever cheering tidings bringing to my sad and weary soul;
For she comes to me all smiling, into joy my heart beguiling.
And the heavy hours whiling, till they lightly o'er me roll—
Guiding angel of my soul.

By the star-ray evanescent, by the light of lunar crescent,
With a passion adolescent, which I can not all control,
I await her step advancing, as she comes with lute and dancing,
And a smile as from the glancing eye that made the leper whole—
Hovering angel of my soul.

Oh! when evening's gentle vesper maketh leaves and flowers sleep her
Name in low and silvery whisper as the night winds o'er them stroll.
Then she finds me soiled with care, anoint- and wipes me with her hair.
Lightens much the load I bear, and up nearer moves my goal—
Blessed angel of my soul.

EMPIRE OF FUTURITY.—The United States is now called the Empire of Futurity; and this not only by men who are travelers, philosophers, and historians, but by Statesmen, Ministers of Finance, and of Foreign Affairs. (See German Quarterly, No. 68, page 261, article "Vienna Tariff Conference," where the writer, a person standing close to the Emperor, calls the United States the "Empire of the Future, par excellence.")

Yet we must not conceal that the devil, at this of all his hours, is given to clerical influence by the devil, now almost universally entertained, of the morality of the priests. To such an extent has this weapon been brought to bear against them, that it would be hard to find an individual who believes in their moral purity; hard to find a single priest who is not assailed on this subject by the menacing tones, not of adults only, but even of boyhood. Nor is a justification of these attacks sought to be proven from a single priestly clergyman, is compared simply to the grossness and the denial of lawful marriage has rendered it an impossibility. But this is not all. Not only does the priest, God himself, personally exposed to all censure on this score, but he has the power of holding a wide sway in assumed delinquencies of the class have contributed to open the flood-gates of vice among the once distinguishedly virtuous peasantry, in-

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